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Mental Fatigue: a comprehensive exposition of the nature of mental fatigue, of the methods of its measurement and of their results, with special reference to the problems of instruction. By M. OFFNER. Translated by G. M. WHIPPLE. Baltimore, Warwick & York. 1911, pp. viii., 133.

Psychology and Pedagogy of Writing: a résumé of the researches and experiments bearing on the history and pedagogy of writing. By M. E. THOMPSON. Baltimore, Warwick & York. 1911, pp. 128.

When Should a Child Begin School? An enquiry into the relation between the age of entry and school progress. By W. H. WINCH. Baltimore, Warwick & York, 1911. pp. 98.

Spelling Efficiency in Relation to Age, Grade and Sex, and the Question of Transfer: an experimental and critical study of the function of method in the teaching of spelling. By J. E. W. WALLIN. Baltimore, Warwick & York, 1911. pp. viii., 91.

These are the first four monographs issued in connection with the Journal of Educational Psychology. Professor Whipple's translation we mention elsewhere, in connection with its German original. Miss Thompson's essay on Writing is avowedly a compilation; but it is made by a competent and experienced teacher, and will no doubt do good service. The net outcome of Mr. Winch's investigation is that children should enter school at five years of age: to enter between three and five confers no advantage, at the time or later, in grade of work performed, in behavior, or in training of the attention; to enter after five may mean retardation. Dr. Wallin emphasizes the necessity of rational drill in spelling, and finds that the ability to spell words given in vocabulary form is, with very slight loss, available in written compositions. He advocates a liberal appeal to various types of imagery, but recognises that the psychology of this matter has not yet been adequately worked out.

A Beginner's History of Philosophy. By H. E. CUSHMAN. Vol. I., Ancient and Mediaeval. pp. xxi., 406. Vol. II., Modern Philosophy. pp. xix., 377. Boston, New York, Chicago; Houghton Mifflin Co. 1910, 1911.

Theories of Knowledge: Absolutism, Pragmatism, Realism. By L. J. WALKER, S. J. London; Longmans Green and Co. 1910. pp. xxxix., 696.

Abriss der Geschichte der Philosophie. Von C. J. DETER. Ninth edition, revised by M. FRISCHEISEN-KOEHLER. Berlin; W. Weber. 1910. pp. vi., 178.

These works fall beyond the sphere of interest of a Journal of Psychology, and we are therefore not able to give them the space that they deserve. Professor Cushman has produced a most readable student's introduction; the exposition is set upon a background of geography and literary and political history; the treatment in the main follows the lines laid down by Windelband. Those of us who were introduced to philosophy by way of Schwegler can only envy the present generation of students, who find a book like this at their disposal; the author plainly possesses marked pedagogical ability. Professor Walker gives us an elaborate criticism and analysis of the theories of knowledge named in his title; the claims of scrupulous impartiality, wide knowledge, and intelligent and judicious consideration of problems,

put forward on the author's behalf by Professor Maher, seem to be fully justified. Whether the main thesis of his work, that Realism affords the needed synthesis of Absolutism and Pragmatism for current philosophical thinking, is sound or not, is a question which must be left to specialists to decide. The little *Abriss* of Deter is probably familiar to all Americans who have taken a philosophical or theological degree at Berlin. The present edition has been rearranged and brought down to date by Dr. Frischeisen-Köhler, on the basis of Dilthey's *Grundriss der Geschichte der Philosophie*.

The Oriental Religions in Roman Paganism. By F. CUMONT. With an Introductory Essay by G. SHOWERMAN. Chicago, Open Court Publishing Co., 1911. pp. xxv., 298.

This book contains eight lectures, delivered by Professor Cumont in Paris and Oxford, which trace the transformation wrought in the religion of Rome, under the unifying influence of neo-Platonism, by the successive introduction of Oriental cults and mysteries. The lectures are entitled: Rome and the Orient, Why the Oriental Religions Spread, Asia Minor, Egypt, Syria, Persia, Astrology and Magic, The Transformation of Roman Paganism; the volume ends with some 75 pp. of notes, mostly bibliographical. We begin with a comparative picture of east and west; we are shown how the eastern religions, carried by merchants, soldiers, slaves, appealed to the senses, the intelligence and the conscience of the Roman; we are then told in detail how Cybele came from Asia Minor, Isis and Serapis from Egypt, Iasura and the many Baals from Syria, Mithraism from Persia; till we finally understand how, "by means of compromises between old Oriental ideas and Greco-Latin thought, an *ensemble* of beliefs slowly took form, the truth of which seemed to have been established by common consent." One result stands out clearly: that Christianity was not a sudden and miraculous change, but a composite of long and laborious growth: "the faith of the friends of Symmachus was much farther removed from the religious ideal of Augustus, though they would never have admitted it, than that of their opponents in the Senate." The book is a popular presentation of a great subject, by a scholar who is admirably equipped for the task.

Die Weltanschauungen der grossen Philosophen der Neuzeit. Von L. BUSSE. Fourth edition, by R. FALCKENBERG. Leipzig, B. G. Teubner, 1909. pp. viii., 156. 'Aus Natur und Geisteswelt,' Bd. 56.

Professor Falckenberg has wisely retained the plan and arrangement of this excellent little book. There is an introduction on the nature and problem of philosophy, and the problem of a history of philosophy. Then follow two main sections, covering modern philosophy to and after Kant; each is introduced by a general characterisation of the period. Then, under classificatory chapter-headings (Rationalism, Neo-Kantianism, etc.), come outline sketches of the systems of the great philosophers: first, a condensed biography; next, a list of the subject's principal works, and a couple of references to critics and commentators; last, the leading features of the system itself, with a sufficiency of back-and-forth reference to give a careful reader his perspective. The summaries are carefully and clearly written; witness the five pages that sum up the philosophy of Hegel! —It may be noted that the discussion is, for reasons of space, con-